

THE PHILOSOPHICAL JOURNAL

[ESTABLISHED IN 1865.]

Devoted to Spiritual Philosophy and Phenomena.

TRUTH WEARS NO MASK, BOWS AT NO HUMAN SHRINE, SEEKS NEITHER PLACE NOR APPLAUSE: SHE ONLY ASKS A HEARING.

33RD YEAR.

SAN FRANCISCO, CAL., FEBRUARY 20, 1897.

No. 7.

PERSECUTION FOR HOLDING OPINIONS.

HON. A. N. WATERMAN.

There is a common opinion that persecution is due to religious zeal, and that if all belief in the supernatural, all faith in God and acceptance of revelation were eliminated, there would be no more tyranny based upon opinion.

Man, at least the meat-eating man, is naturally tyrannical. Whatever faith he holds strongly he desires to bring others into and to enforce its practice by law. Doubt is the mother of toleration; he is a rare being who having no doubt is willing to accord to others what he claims for himself.

The Protestants, whose revolt was based upon the assertion of the right of private judgment, were as intolerant as the Catholics, and so far as they had occasion and opportunity, equaled them in the denial of religious freedom. The right to worship according to the dictates of one's conscience or not to worship, so far as it has been secured has come not as a voluntary offering, but as the result of an inability to agree upon a doctrine and teaching to be enforced. There is yet a petty and annoying persecution in some matters. Naturally, those who thus suffer, think that if they were in control they would give to all that liberty which is the right of all. Detesting as I do the indignities heaped upon Seventh-Day Baptists and Spiritualists I see no sufficient reason for thinking that they or atheists would if in power accord to others any more freedom than do other men to whom the opportunity for the exercise of tyranny is given.

Change of faith does not alter human nature. Some there are among all denominations who are filled with the spirit of charity and willingness that repugnant and obnoxious doctrines should be taught, and that neither social ostracism or human law shall inflict penalties upon unbelievers in the orthodox or common faith. Skeptical France banishes the Jesuits. Catholic Spain tolerates only unobtrusive Protestantism. Republican America has penal laws for spiritual mediums, while many Spiritualists are actively engaged in

securing laws to prevent any person using wine or beer as a beverage.

All need to learn that the highest evidence of the possession of the truth is a life of love and charity for one's fellow men, the manifestation of tender consideration for the opinions, rights and happiness of all, most especially for those with whom we are not in intellectual sympathy.

Chicago, Ill.

SPIRITUALISM—WHAT IS ITS AIM?

Many outside the Spiritualist's household have watched the uprising and progress of Modern Spiritualism with keen interest. We have been anxious to note every particle of proof given in support of your standing and of your doctrine. As a result, doubtless, many of us are inclined to accept as true a certain amount of the phenomena presented by your workers. But as compared with the whole amount of evidence presented that which we accept, as probably true and as convincing in a certain degree, is exceedingly small, many of us admit that the evidence given in some instances challenges belief, but on the other hand we are confronted by such an enormous mass of absurdity and nonsense mixed with what appears to be true that the question forces itself upon us, if it is worth while to investigate at so much expenditure of time, patience and money, and endure so much that is unsavory, for a possible slight again in our knowledge of fact and falsehood.

These things have been told to Spiritualists so often, no doubt, that they are tired of hearing them. But I have been appealed to so frequently to witness the weak and wholly insufficient evidence produced in the majority of cases that I feel justified in saying what I do in this direction.

But it is not to criticise so much that I write; it is rather to suggest and to candidly discuss without being dogmatic or fiercely aggressive. We do well to attack not persons but falsehood, and to discuss opinions without being abusive. It is well to remember also that while we speak of the things which weaken belief in and respect for Spiritualism, other "isms," known as Christian,

are subject to the same or similar criticisms, especially as presented by a Moody or a Sam Jones. But these "isms" make little pretence to being reasonable and these exhorters do not stand for intellectual work and do not appeal to the reason. The absurdities they preach are the things upon which their religion and hopes of salvation are based. But Spiritualists claim to be rational and to stand for mental freedom. So we expect and demand more of them than we do of fetisch-worshippers. We expect and demand a reasonable faith founded upon facts sifted from error in the open sunlight where all is plain and fearless, and where no frauds dare enter to pervert and to destroy. We demand such a revelation of fact as will grow more clear as investigation becomes more sincere, sturdy and progressive.

So far in the history of humanity there exists no religious belief that complies with these conditions. Will Spiritualism ever become an exception to this statement? It remains to be determined by Spiritualists themselves.

That little headway, if any, is now being made to lift Spiritualism to such exalted heights is evident to many thinking people. The reason why it is so, is easily answered by a vast number of honest, intelligent people, by saying, "Oh, Spiritualism is nothing but fraud and illusion." But if we look without prejudice and without bias into Spiritualism we can discern sufficient reason within its own household why it fails to take the place it ought to in the religious thought of humanity.

No system of thought can take an exalted position in the religiously intellectual world which does not demand high, noble, reasonable thinking upon the part of its adherents. That Spiritualism claims to do this is true. But so does every "ism" on the face of the earth, and Spiritualism is at fault in this respect as are many religious systems.

Here is a condition, however, that we would naturally expect Spiritualism to comply with and enforce as absolutely necessary to its existence and progress. On the contrary we find the great majority of Spiritualists satisfied with a very low phase of thought, and of manifestations and proof of Spiritualism, all of which tends to degrade and to destroy whatever real power Spiritualism possesses. It therefore fails to appeal to and attract as it ought the most powerful and progressive minds of the world, except in the few well known cases.

But aside from this, Spiritualism shows no deep, all-pervading sympathy for humanity, such as every true religion ought to manifest. Its benevolent work is not of such a character as to call for the profound respect of the world. It has a spirit of generosity, no doubt, but it is not made manifest. The world would be compelled to give Spiritualism a more respectable examination if there was a greater spirit of philanthropy and of generosity to be found in it. It even fails to support its own most needed institutions and papers with what might be termed respectful support. It has a missionary spirit but it is almost wholly lacking in the spirit of generosity and noble self sacrifice on the part of its vast army of

adherents, and yet without this latter the missionary spirit is useless. While the adherents of Spiritualism claim to have irrefutable proofs of the truthfulness of doctrines of the utmost concern to humanity, yet they come to the support of these doctrines in a way as to often make their position absurd. Individualism crops out everywhere to such an extent as to render organized effort weak just where it ought to be strong.

But beside all this there is a field which would seem to belong more especially to Spiritualism than to any other "ism," and that is the field of self culture or self development; yet what has Spiritualism done in this direction? The work has been taken up almost wholly by Mental Scientists and kindred workers. And it is gratifying to know that these parties are doing a good and successful work. But ought it not to be the special work and aim of Spiritualism to teach Spiritual truth and to reveal the power of Spirit incarnate? Ought it not to have much to reveal of spirit power within our own lines? Ought it not to guide us into a consciousness of our own spiritual possibilities? It is the function of spirit to exercise vast power by its ability to think.

Spiritualism ought to serve the higher interests of humanity in this direction and not leave such work to those who are working as it were almost wholly in the dark.

It is gratifying to find the PHILOSOPHICAL JOURNAL working in this direction and presenting a noble philosophy of life to its readers, but among Spiritualist papers the JOURNAL seems to stand alone—Who is to blame?

Walpole, Mass.

R. W. SAVAGE.

PSYCHICAL PHENOMENA.

When surveying the field of intellectual culture, as it presents itself in the libraries and periodicals of the world, we are sometimes at a loss to know why it is that more attention is not given to psychical thought because it would be very difficult to suggest a subject that is of more interest to many readers.

Almost every family has either had some personal experience or have knowledge of phenomena that would be interesting to relate, and a conservative discussion of the question by magazines and newspapers would be appreciated.

It is true that many publications are printed entirely in the interest of psychical laws and phenomena, but these publications do not reach the masses, and hence the great majority of people do not see them.

It is not claimed that a knowledge of psychical phenomena is essentially necessary to the peace and comfort of all, but it is claimed by those who have had some experience, that this knowledge cannot increase the burdens of life, and that with many it proves to be a source of great enjoyment.

There would be no difficulty in securing the statement from a large number of people, that the supermundane phenomena usually called psychical is in the line of demonstrating the continued existence of man, and to the extent that reliable

phenomena can be induced, or obtained, such a statement would not be questioned or debatable.

If there was any way by which reliable phenomena could be secured by every investigator, there would undoubtedly be found many who would seek it, but it could hardly become a matter of general interest, because the great majority of people are inclined to be materialistic in their thought.

There is no occasion for a constant recurrence of phenomena, in order to establish with some the conviction that it portends the greatest, and most important truth that could come to the people of the world, but others regard it with little favor, and are not sufficiently interested to give the subject any serious consideration.

Many people go through life without any manifest interest in anything but the physical necessities which press them along, the spiritual side of life they either do not consider at all, or have not the disposition to express themselves about.

Life as a continuous prolongation of man's personality, after he has ceased to manifest through a physical body, is only thought of as a remote probability, to be considered when the change comes.

It may not be proper to class all such people as fatalists, because that might be considered offensive, and to give offense is not in accord with the writer's creed, but I do not know of any term to express the mental condition of a person who is satisfied to live year after year without philosophizing about the nature and destiny of man.

In a certain sense we are all agnostics when considering the sublime laws of nature and the life principle which permeates everything around us, but every person who attempts to philosophize about these things will reach a conclusion that seems to them reasonable, and hence would hardly admit that they did not know.

Agnosticism is a term which does not convey to the mind the true mental condition of any person, because every person believes or disbelieves, and if they believe, they think they know, and if they disbelieve they are sure the other party does not know.

It is true that we do not positively know a great many things which we believe, but belief is to us the equivalent of knowledge in matters where a positive demonstration is impossible.

This thought should perhaps be qualified by saying that knowledge is what we should all seek, but definite knowledge on some subjects cannot be obtained, therefore we are compelled to believe or reject every theory that comes to us which has our careful consideration. It will be said by some that a great many subjects do not interest us, and that we neither believe or disbelieve the claims made regarding them, but it is hardly proper to say that we know, or do not know, anything which we have not considered.

With the eye of faith we may see a great many things which are not within the focus of our natural vision, and with logical reasoning we may discern a great many truths which cannot otherwise be demonstrated. But what we see and discover in these ways is as tangible and real to us

as if our perceptive faculties furnished us the proof, therefore an intuitive thinker knows a great deal which may not be possible of demonstration to another.

Reason is the highest and best attribute of man, and the reasoning faculty should be so cultivated as to discover hidden truth, by having the mind guided with the search-light of logic, based on a premise of known truth.

Evanston, Ill.

D. H. LAMBERSON.

DAWN.

I.—In the early morning we look upon a pallid sea of sky. The stars have faded from our sight. But the wan moon, a mere thread of pale light—still haunts the eastern waves. A dainty, creamy hue seems to creep from earth to tinge the rim of sky; it broadens and deepens till, along the horizon's verge, there floats a scarf of orange light. Drops of crimson, like rubies, dropped from crowns of old Olympian gods, fleck the waves. Arrows of gold quiver o'er the azure depths, heralding the dawn.

And now, royal banners wave prismatic hues, a flash of brilliant wings, a burning disc, a flood of glory which throbs and trills the sleeping earth; and the god to whom our ancestors knelt in awe rises triumphant o'er the night. Beneath the golden flood, the wan moon sinks from sight.

The day has dawned.

II.—In the dark sky of theology, unbrightened by the starry eyes of hope, drifts the ragged remnants of what was once full-orbed Christianity. Its creeds, like burned stars, are now the riff-raff of the black tide, and, like the weird moon of morning soon must sink beneath the waves of time.

Already bands of ruby fire proclaim the dawn. But at what a cost, and through what long travail has come the victory of morn! Those rosy hues are the life's blood of martyred men. That voluptuous coil of flame which twines and wrestles with the dark is the fire which has burned the bodies of the brave, to whom was given the shining gift of genius. Those golden smiles of sunlight are the noble thoughts uttered in the pain of prison, and in the sombre cells of torture. That great and radiant orb now rising through the night is scientific truth. We who live in the glad freedom of an intellectual dawn, feel it to be a blessed privilege to twine about the memories of these brave heralds of light the lilies of our love, the redolent roses of grateful remembrance. This love and gratitude almost lifts us to their level for a moment, and we breathe the fine ethers of a higher life.

It was the golden arrow of thought scintillating from the brain of men like Thomas Paine which pierced the heart of superstition and helped to bring the dawn.

BERTHA J. FRENCH, in *Investigator*.

There is yet a time of rest in store for the world, when mastery is changed into fellowship, and not before.—Wm. Morris.

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THOMAS G. NEWMAN,

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The Editor is not responsible for any opinions expressed in the communications of correspondents.

Any Newspapers sent to this office containing matter for inspection, should be marked by a line drawn around the article or articles in question.

Rejected Communications will be returned only when stamps for that purpose, accompany them. They will not be preserved more than 30 days, after being received at this office.

FEBRUARY 20, 1897.

Steps to Success.

There is no question so important to-day, among Spiritualists, as organization. There are those who feel called upon to oppose it, but they are, we think, entirely mistaken.

The most powerful churches to-day are those which have the strongest organization. The most successful fraternal societies are those that are the most thoroughly organized. The most prosperous political or social institutions are those which are made strong by organic law or the "bonds of brotherhood" which hold them together.

The great need of Spiritualism is strong fraternal ties—not to embrace creed or notion, but to unite in organic work, to act in harmony, to unitedly move upon the world with tremendous force, to enlighten those who are in the dark shadow of death, to comfort those that mourn, to bind up the broken-hearted, and to proclaim the coming glorious Era, when the waves of magnetic light shall envelop the world, and the race shall be lifted up to a higher plane of life—material, magnetic, soulful and spiritual.

We have great truths! We have a magnificent philosophy! We have millions of facts to base our knowledge upon! Our phenomena is as positive and convincing, as grand and noble, as persuasive and satisfying, as any ever given to propagate a new sect or religious association, or to usher in any great dispensation or Era. Why then can we not revolutionize the world of thought so thoroughly as to ride upon the topmost wave of popularity? Is it because we are not organized? Yes, verily.

We are well aware that our grand philosophy has revolutionized the religious thought of the world. It has permeated the churches. It has driven out the old conceptions of heaven and hell. It has killed the dogmas of transubstantiation, election and reprobation, and all its kindred trash and folly. And it has made old orthodoxy itself tremble for fear of losing its hold upon the people!

In order to save itself from destruction, the Church has laid its dogmas aside, and its most successful preachers now store their libraries with the standard works of Spiritualism, and they covertly preach its grand truths, without mentioning its name, and thus it perpetuates its existence—for the people are so well informed now, through the teachings of Spiritualism during the past half-century, that they cannot longer be held together to feed on the husks of old-fogy theology.

Had Spiritualism been awake to its interests, and alive to its opportunities, it would have organized thoroughly years ago—not crystalized—and taken advantage of its tremendous power of thought—power of spirit—and to-day, it would have been the controlling religious organization of the world.

Now, (as Mrs. Cora L. V. Richmond's guides wisely remark) the Theosophists have stolen our philosophy, and the psychical researchers have appropriated our phenomena, and unless some vigorous measures are taken at once to restore our supremacy in the thought-world our occupation like Othello's will be gone!

The cure is organization! Let us get at it without further delay. Make it practical and thorough. Send out bright workers, as missionaries, into every State, County and City, to organize societies, to call the sheep together into a sheep-fold! Hold up the State and National Associations—and thus redeem the world from delusion and error.

Unite with the angelic forces in bringing in the grand era of light, liberty and prosperity—as a tidal wave of glory to bless mankind and lift humanity to greet the heavenly choir and welcome them, as they chant their benediction: "Peace on earth! Good-will to men."

Theosophists Crusade.

Among the passengers on the 11th inst. at San Francisco, on the Steamer Alameda, were eight distinguished Theosophists, who had made a tour around the world. They were E. T. Hargrove of New York, (president of the Theosophical Society and successor to Mme. Blavatsky, Mr. Olcott and other famous lights); Mrs. K. A. Tingley, successor of the late William Q. Judge and head of the esoteric school; Mrs. A. L. Cleather; Mr. and Mrs. C. F. Wright, the former being president of the Aryan Society of New York; H. T. Patterson, president of the Brooklyn Theosophical Society; F. M. Pierce, traveling representative of the school for theosophical research; Rev. W. Williams, a clergyman of England, who having met the Theosophists in England and become impressed with the truths they taught concluded to go on the tour with them.

Pres. Hargrove gave to the press the following account of the personnel of each:

Mr. Wright was secretary to the late Mme. Blavatsky, and also to the late W. Q. Judge. Mrs. Cleather was one of Mme. Blavatsky's favorite pupils.

We left New York, June 13, on a crusade, and have visited many countries, including England, Ireland, Wales, France, Germany, Austria and others, and went to India, Australia, New Zealand, Samoa, and on here.

Our object was to carry a message of brotherhood from nation to nation. We had large audiences and made many thousands of converts. We also formed many new societies.

We organized no less than eight national divisions and twenty-one branch societies. At Athens, in Greece, where we were but two days, we left a society of 110 members. In India we have a great many with 50 or 60 in each—in Delhi, Lucknow and other cities. In some places the interest shown was simply wonderful.

In Delhi, India, the people went fairly wild. They put two floral wreaths over the neck of Mrs. Tingley and she had to stand there and speak in that way. There and elsewhere the Mohammedans and Hindus, races that for ages had hated each other, and who have always refused to have anything to do with each other, united as brothers. There never was anything like it.

These Theosophists paid their own expenses and did not even take up a collection.

Were the Spiritualists willing to work thus, they would not only be witnessing the prosperity of Theosophists and others, but enjoying the same success, yea, greater, for they have the psychical power to demonstrate their philosophy. Spiritualists must wake up or be left behind in the race.

A Generous Offer is made by Dr. Louis Schlesinger, the wonderful healing and test medium, 534 Page street, San Francisco, Cal. Being desirous that every Spiritualist and every honest investigator in this city, should regularly read the *PHILOSOPHICAL JOURNAL*, he offers to give a "reading" free to any new subscriber paying for a year in advance who can show him one of our printed receipts, as a voucher. Dr. Schlesinger is a wonderful and convincing medium, and this unparalleled offer should bring us thousands of new subscribers in San Francisco, within the next 30 days, which is the present limit for that free "reading."

Cycles.—At a recent meeting of the Denver Theosophical Society, the president spoke on "The Law of Cycles," in part as follows:

"We are on the close of two great cycles, one 2,500 and the other 5,000 years long. Every cycle brings with it its army of forces and influences. The 2,500-year cycle brings us to the period of Egyptian civilization and splendor before its corruption. These influences are even now at our doors and will entirely change the current of thought of the last twenty-five years."

The spirit of inquiry and investigation is abroad in the land says *Dawning Light*. The old question, "If a man die shall he live again?" is echoed and repeated, daily and hourly. It is with us in the busy walks of life; in the stillness of the night, a still small voice repeats the question over and over again. In vain we turn to the pulpit; we are put off with the answer, "We don't know, but we hope so."

In desperation the stricken soul turns to the new light—Spiritualism, and the answer comes sweetly, "There is no death!" The spirit will vacate its house of clay and go on living through the never-ending cycles. Freed from the weight which has held it, the emancipated spirit enters upon

its mission, free to go whithersoever it willeth, without hindrance.

Spiritualism can and does answer the question without equivocation or doubt, and stands ready to prove the proposition by ocular demonstration. "There is no death." What is familiarly called death is only a happy release from the material body which holds the real, living entity to the earth plane.

Ignorant Preachers.—On Monday, the 8th inst., the Presbyterian Ministerial Association met in San Francisco, and the *Call* of the next morning, in reporting their proceedings, quoted Rev. William Tubb as saying that he regretted to find such a deplorable lack of historical knowledge among the pastors present. "Many of them," he said, "confound historical characters. They seem to have no clear idea of history, and get mixed up in the historical personages. If the theological colleges do not turn out better informed ministers in the future than they have in the past I think it would be advisable to refer the graduates back to the public schools."

The celebrated poet and singer, James G. Clark, is very ill and rumor says that he is not expected to recover. We can hardly spare him yet, to go to spirit life.

A Spirit Locates a Mine.—The famous Utica Mine, in Calaveras Co., California, which now pays its stockholders over \$100,000 monthly dividends, was discovered by Mr. Robert Eames, who was led by his spirit guides all the way from Utica, N. Y. to make the discovery. The details of the discovery are told by Mr. Eames' friend and partner (who was also from Utica) in the *San Francisco Call* of Sunday, the 14th inst.

Occult Science is the title of a new Quarterly issued by the Light of Truth Pub. Co., Columbus, O., at 10 cents a copy. It contains some excellent articles, and will be a good missionary document.

We have several hundreds of the New Year's edition on hand, and hope our friends will send them out on missionary errands. We will send 10 to a list of your friends postpaid for 30 cents, 20 for 50 cents, or 40 for \$1.00.

Victoria, queen of Great Britain and Empress of India, is a Spiritualist, but at the same time she is by law the head of the Church of England. But that church has a broad platform, and she has lots of company there who believe in the return of the spirit to hold communion with those still in the flesh.

Dr. Edwin Robbins.

Dr. Robbins, who passed to the other life a few weeks ago, was one of rare attainments and wonderful gifts. He was born some 44 years ago in Tipton, near Birmingham, England; his father being a Methodist clergyman, whose highest ambition was to see his son in the pulpit. Accordingly after the necessary preparatory studies, he was duly ordained, and entered the ministry. He was remarkably successful, and soon became famed for his oratory and wonderfully magnetic power over his audiences, which thronged the churches whenever he was announced to preach. His ambition was not satisfied with this; he desired to save human life and mitigate human suffering as a physician and healer. With this in view, he left his native land and came to America. Entering a college in Cincinnati, he applied himself diligently, and with all the fervor of his nature, to the study of medicine, and in due course was endowed with the degree of M. D.

In his new profession he also proved singularly successful, and his wonderfully magnetic powers as a healer, (for which he became afterwards so justly famous) were developed and strengthened to the highest degree. As a medium he gave some very convincing tests.

Soon after this, he went to Australia, where he practiced medicine and exerted his healing powers to the admiration of all.

Upon his subsequent arrival in San Francisco, he became very much interested in the religion of Spiritualism, lecturing and holding seances, while his great healing powers were freely used upon all sufferers. He was a very remarkable and gifted man—one who, if his mortal life had been prolonged, would have proved his usefulness. His innate kindness of heart was so great that he could not bear to see a dumb animal suffering without trying to give it relief. His many friends and patients sincerely mourn his loss, and say to each other, "we could have better spared a greater man."

The Swallow, the redbreasts and the orioles, moved by an impulse almost immutable, are flocking to the Pacific Coast and Mexico, lands of sunshine and eternal summer. And so mediums, lecturers and many Spiritualists, impressed by their invisible guides, have reached this coast for the winter, and perhaps permanently.—Exch.

The Reviewer.

Magnetism as the Art of Healing, by Paul J. Rohm, magnetiseur, Wiesbaden, Germany. Embellished board covers. Price, 2 mk. 50 pf.

This is an excellent practical treatise on magnetism, which has become a scientific study in Germany. The book contains six "photographic light-pictures," (licht-bilder) showing the different phases of magnetism circulating in the body of a healer.

The Marriage Supper of the Lamb, by B. F. French and Guides. 104 pages. Price 25 cents. For sale at this office.

This is an exposition of the book of Revelations and parts of Daniel, giving some startling aspects of Spiritualism. The author gives a chronological table showing the beginning and ending of prophetic events, and shows that they all point to the advent of Modern Spiritualism. The seven vials seen by John in the vision he interprets as follows: The first vial falls on the devotees of creeds; the second and third fall on creedal warriors and nations; the fourth effects the spiritual forces of nature and makes a religious revival; the fifth has its chief effect on the Papal church; the sixth was emptied on the vital forces of the Ottoman Empire; the seventh, emptied into the air, agitates all the spirit forces of both spirit and mundane spheres. Other prophecies are also interestingly treated.

Blavatsky's Posthumous Memoirs, dictated by Helena Petrovna Hahn Blavatsky from the spirit world. Joseph M. Wade, Boston, H. A. Copley, Canning Town, London, E. C. Price 50 cents.

This book contains a remarkably interesting biographical sketch of the founder of the Theosophical Society, from cradle to tomb, and beyond. It was given upon a typewriter, independent of all human contact. Prof. Elliott Cones, of the Smithsonian Institution, Washington, D. C., who is a Spiritualist, expressed the following opinion upon reading the manuscript for this book, which opinion we fully endorse. Writing to Mr. Wade, he says: "I am certainly much interested in your Blavatsky Memoirs, which I have read with care. Who is the medium? She has caught the real Blavatsky, even to the old woman's tricks of expression and bad spelling, and I imagine it is the best 'autobiography' yet. The way she makes her review of the situation is in the regular, unmistakable Blavatsky spirit and the way she sizes us all up is admirable. I am naturally curious to know more definitely how such a result has been produced, and you must satisfy my mind fully on that score. Write me exactly the means employed to produce the physical

phenomena, and you may hear from me in a way that will surprise and gratify you. Your preface may be well enough for the public, but it is not enough for one of my critical, scientific habits of mind." Prof. Cones' questions are answered in Mr. Wade's preface, in which he says Mme. Blavatsky has several times materialized at these seances to converse with him, and says of the first occasion: "In our first conversation she swore when alluding to Judge (he was then living, but she told me that he would die soon), but said, 'Excuse me, Wade: I did swear in life, and smoked most of the time.' She admits having been incorrigible from birth and doing whatever was forbidden by her superiors though she had to move heaven and earth to accomplish it: neither has she advanced much upon the spirit side.

Testimony of History to the Truth of Scripture, by Rev. Geo. W. Rawlinson, M. A., published by H. L. Hastings, 47 Cornhill, Boston, Mass., and containing additions by Prof. Horatio B. Hackett, D. D., LL. D., and a preface by the publisher. 240 pp. Price 35 cents.

This pamphlet is No. 33 of the "Anti-Infidel Library," and like its predecessors asserts much but proves nothing.

In his preface to the work, Mr. Hastings, referring to the researches, into Egyptian history and antiquities says: "We find here poems, romances, traditions, mythologies, legends," and then after enumerating other discoveries, continues: "Infidelity had branded them as fictitious and scouted the Scripture account as utterly fabulous and unreliable. And lo! from the dust of ages march forth these denizens of the dead and buried past."

What denizens, pray? These "traditions, mythologies and legends," as Mr. Hastings admits them to be?

Again, Mr. Hastings, without presenting any facts (unless he calls bald assertions such) says: "What answer will infidelity make to these facts? Nothing. Infidelity does not answer. It raises its objections, utters its assertions, kindles its fire, and runs away in the smoke of it."

The above language beautifully describes the conduct of orthodox ministers when challenged for debate on the reliability of Scripture by an Infidel or Spiritualist lecturer. Any minister who feels ambitious for a debate upon this subject, has only to publish his challenge in the PHILOSOPHICAL JOURNAL and he will be accommodated by a speaker near his own home, providing it is within the United States.

What orthodox minister or professor dares to meet Col. Ingersoll, B. F. Underwood, Moses Hull and legions of others, on the authenticity of the Bible?

At the outset Rev. Rawlinson says: "The Bible, unlike all other religions, is founded upon fact." He should have said, like all other religions, for

all are founded upon spiritual manifestations duly attested, but how much of truth the spirits taught, and how much tradition has interpolated and revised to suit those in ecclesiastical and political power, is hard to determine.

The legends of various nations which Rev. Rawlinson quotes as corroborating the story of the Garden of Eden, the deluge, the ark, the tower of Babel, etc., only prove that the writers of the Bible may have borrowed from these sources to construct their stories. He gives no proof that these legends are not older than any of the scriptures; on the contrary, making logical deductions, Mr. Rawlinson rather proves that they are. Hence we find these stories founded upon mythology instead of fact.

The *Midland Monthly* for February is a "gem." Its opening article, beautifully illustrated is "Nellie Grant-Sartoris and her children;" this is followed by "John Brown and his friends;" "A Sojourner's Impressions of Berlin," and other interesting matter, much of which is illustrated.

The Feb. number of the *Open Court* offers a remarkable list of contents. Dr. Moncure D. Conway, of London, traces the rise of Theophilanthropy, a religion in France which, after the revolution, bade fair to supplant Catholicism, and relates one or two excellent anecdotes of Tallyrand and Napoleon. 224 Dearborn street, Chicago.

To Encourage Bro. Newman.

Given by automatic writing through the hand of James R. Little, at San Francisco, Cal., Feb. 11, '96.

Westward the Star of Empire takes its way;
Eastward the vast and larger fields of labor lie.
To-day, the great religions have their sway.
But the truth will come to every mortal brain and
WM. CULLEN BRYANT.

Alpha Philosophical Society.

This is the name of a society recently organized in Grand Rapids, Mich., for the purpose of "teaching the 'Law of Being,' both in the material, the psychic and the spiritual, and to demonstrate the continuity of life after the change called death." The society is officered and well equipped for the duties of the hour. We have held two meetings and they were a pronounced success in point of number and interest. Thus far I have done the speaking. At the close of the speaking, which lasts for about fifty minutes, we have fine clairvoyant and psychometric readings from the platform by Mrs. M. E. Henderson of this city, and they are as good as we have ever had here. She gives full names of those she describes, what their occupation is, usually, and for whom they come, if for any one in the audience. Mrs. Henderson is a young worker as a platform test medium, but she does herself proud, and is highly appreciated by those who hear her.

CHARLES HOWELL.

Spiritualist News.

NOTE In this department may be found the cream of the current Spiritualist news of the day, culled from every available source.

The Editor must not be held responsible for the opinions expressed, nor for the estimated talent or reputation of the persons mentioned.

Readers are requested to send us short items of news. Interesting incidents of spirit communion and well authenticated spirit phenomena are ever welcome, and will be published as soon as possible.

Prof. Carl Sextus, hypnotist teacher, may be addressed at 184 Lexington avenue, New York City.

We regret to announce the illness of Mr. S. D. Dye, of Los Angeles, president of the Harmonial Society.

Rev. Elizabeth Dee, of Cincinnati, has gone to Los Angeles, Cal., where she will spend the next three months.

At Los Angeles many were entertained by Mrs. Fred P. Evans, on Sunday evening, the 7th inst., with tests which were rapid, clear-cut and convincing.

At the People's Spiritual Society, 111 Larkin street, Mrs. Lois Waisbrooker, the celebrated author and lecturer, gave an interesting lecture for the society.

The editor of the JOURNAL spent last Sunday with the Spiritual Union Society at San Jose, and gave an inspirational lecture in the evening to an appreciative audience.

A grand test circle was held last Tuesday evening in the parlor of the late Dr. Robbins, at 118 Eddy street. Prominent mediums were present, and good music was provided.

Messrs. Stitt and Clemens hold seances on Sunday at 2 p. m., at Washington Hall, 35 Eddy street, and evenings at 335 McAllister street. W. C. R. Smith delivers lectures and Mr. Clemens gives tests.

The Progressive Spiritualists' Society held a meeting at Scottish Hall last Sunday, and Mrs. R. S. Lillie, of Boston, gave an interesting lecture on "The Bible and Spiritualism." Next Sunday the subject will be, "Spiritualism, the Perishable and Imperishable."

At the Truth Seekers Society, Los Angeles, the Lyceum is an interesting feature in the morning. The conference meeting on Feb. 7, was addressed by Dr. Ravlin and others. In the evening, after a short address, Mrs. Gibbins was ordained. This was followed by a number of excellent tests and messages by Wm. Green.

The Mediums' Society, Mrs. Weir, president, will hold the first anniversary of its organization on Friday, the 19th inst., at 7:30 p. m., at Oakland, Cal., at Syndicate Hall, on 13th, between Jefferson and Clay streets. Among the speakers will be Prof. Loveland, State-President Newman, Chas. Anderson, Mrs. Hendee-Rogers, and Mrs. D. N. Place. Good music.

The First Spiritual Society of Los Angeles have inaugurated the system of free admission to their meetings, paying their expenses by subscriptions and collections. On Sunday,

the 7th inst., at 2:30 p. m., they were entertained by remarks from Prof. Allen and others, and tests by Mrs. Petersilea. In the evening Dr. Carpenter occupied the rostrum in his usual entertaining manner.

The Rochester, N. Y., First Spiritual Church proposes to hold an Anniversary Meeting March 28, 29, 30, 1897. A large hall will be secured and paid for by the local Spiritualists and given free to those desiring to organize a State Association of Spiritualists during the day sessions, March 29 and 30. We will endeavor to entertain two local delegates officially appointed by each organized society in the State. All others will obtain special hotel and boarding house rates.—A. K. Sisson, president, 55 Comfort street.

Prof. Fred P. Evans gave a lecture and slate-writing experiment before the Harmonial society of Los Angeles, Cal., on Sunday, to a crowded house. The *Herald* gave a fair notice of the meeting and stated that "The majority of the large audience were satisfied, whilst the remainder were mystified at the slate-writing manifestations." Mrs. Evans appeared before the same society the following Sunday, giving good trance and clairvoyant tests to an audience of about 700. She also appeared before the society last Sunday. They expect to leave for San Diego about the 29th inst.

On a Missionary Pilgrimage.

BROTHER NEWMAN:

It was on the ship *Australia* Dec. 5, 1896, that you so kindly and fraternally came to bid me good bye, bringing a beautiful button-hole flower from Mrs. Schlesinger, writer and author. Sailing I took with me only pleasant memories of yourself and excellent family, of your JOURNAL and the good people of San Diego and California generally.

Previous to sailing I entered into a solemn compact with Neptune to make his broad blue bosom calm as possible; considering this rough wintry season, he did decently and fairly well; and yet some men and three-fourths of the ladies were deathly sea-sick for a few days, whether I was sick or not is of little consequence to you.....

Greatly did I need rest, and there is real restfulness in a sea voyage. Think of it, a commonwealth of strangers, each to the other, hustle aboard the steamer. The government is an absolute monarchy, the captain being the Emperor. It is a study to watch these eighty or more passengers. The first two or three days they are sea-sick; then they become a little social among themselves; then they pair off into little groups; then they begin to talk about and criticise each other; then the sports gravitate to the smoking-room; the high-life fashionables take to the saloon to read novels and play chess; students gather about the steamer's library and pore over the pages of written lore—and so, we have Swedenborg's heavens and hells practically exemplified

according to the law of moral gravitations.

But the rest of a voyage! No letters to read and none to answer—no invalids cases to diagnose—no patients to prescribe for—no callers to occupy my time—no compositors calling for copy—no Spiritualist newspapers asking for articles—nobody to growl or find fault, and nobody to praise and flatter. Blessed rest! A possible foretaste of the Buddhists Nirvana.

Dec. 11th. Well, here I am in Honolulu, S. I., stopping at the Arlington, embowered in tropical shrubbery. It is an excellent hotel. Looking about I can only say what changes since my feet first pressed this soil a quarter of a century ago. Then, a monarchy was in power, now a president of a republic, asking for annexation to the United States.

A word of advice right here to President McKinley. The Sandwich Islands as a whole do not wish annexation. The Chinese, Japanese and Portuguese are indifferent about it. The natives, and a portion of the white population are opposed to it. The present government is not strong. An American protectorate over these Islands might be well—but no annexation! Neither astrology, palmistry, mediumship or anything of an occult character is permitted. The Government is largely under the missionary influence. The missionaries or their sons are generally rich. The natives with few exceptions are poor and are dying off yearly.

Visiting the leper Receiving Hospital with the attending physician, I saw repulsive sights that my pen cannot describe. I also visited the insane asylum, which is now over-crowded.

Honolulu has a population of about 30,000—the Islands all, 110,000.—The natives and whites are badly mixed. Some prominent citizens have married native women, hence it is difficult to draw the "color line," to use an American phrase.

On Christmas day I was in Apia, Samoa. These Pacific Islands were commonly in the past called the Navigator Islands. They lie nearly under the equator, and the heat is oppressive. This is the normal home of the pine-apple. I saw one that weighed 30 pounds. These pine-apples as naturally melt in the mouth as do our delicious strawberries.

New Years, 1897, reached, by our steamer, *Auckland*, N. Z., and was met at the wharf by a fine delegation of Spiritualists. They had been apprised of my coming by that earnest, indefatigable worker for truth and right, Dr. Terry, of Melbourne.

I have just reached Sydney, a city of over 400,000. A dozen Spiritualists met me at the landing. Some of them reminded me of passages in my lectures delivered here on my first visit twenty-five years ago. No true word spoken is lost. This evening the American Theosophic Crusaders lecture in this city. They need a little watching, so I shall attend. I leave for Melbourne in a few days. Shall write next week for some of the other Spiritualist periodicals.

J. M. PEARLES, M. D.
Sydney, N. Z.



The Lyceum Question.

TO THE EDITOR:

Wisdom is gained through an intelligent search for truth in every department of life. An honest investigation of every question is conducive to discovery of gems of truth. An earnest discussion as to the comparative value of these truth gems will show their true relationship one to another, whereas controversy will never put into orderly form any of these golden grains that we have discovered through our own efforts. A frank discussion of principles will lead to the true pathway that takes us into the garden of wisdom. Controversy is not, therefore, to be sought for its own sake and the writer has carefully avoided it in all of his work hitherto wherever it was possible so to do. The lyceum question, however, has come up in such a way as to lead one to believe that the writer has purposely misrepresented the movement and endeavored to place its founders and leaders in a false position before the world. It is, therefore, necessary that he should explain his position, through the columns of your valuable paper, to the Spiritualists of the land.

First and foremost, the lyceum is held by the writer to be the one question of paramount importance in Spiritualism to-day. Solve the lyceum problem and Spiritualists have solved every other problem confronting them at the present hour. With this view, I trust even Bro. Tuttle, my critic in the JOURNAL of the 23rd, will agree. As to the number of lyceums in the United States at the present hour, it is probable that there may be between 40 and 50, although the writer has found, after visiting all of the States in the Union, with the exception of Alaska and Oklahoma territories, North and South Carolina, less than 30 of them. It may be that the number never exceeded 75 at any one time in the history of Spiritualism in America, although the consensus of opinion among a large number of our oldest workers and laymen would indicate that there were once many times that number. Setting aside these problematical questions we are confronted with the fact that the number is a very small one now. To increase our numbers and to benefit the children of Spiritualists and Liberalists are of far more importance than controversy as to which Lyceum guide is best, or how much certain individuals have done for the Cause thirty years ago.

The Manual and Guide to which Bro. Tuttle refers are no doubt excellent works. I have tried to familiarize myself with all works bearing upon the lyceum question, but, of course, have not had time to enter into the study of these works as I

would like. I have before me as I write these words, the Lyceum Guide, by Mrs. Emma Rood Tuttle. It is an excellent work, and contains much that is of value to Spiritualism and instructive to our children. Its cost is not beyond the reach of the majority of our Spiritualist families. I do not presume to criticize this book in detail because its spirit is right and its aim truly progressive. The memory Gems and Choral Responses are excellent, especially the Memory Gems. If any criticism is to be made, it would be the Choral Responses are beyond the comprehension of small children. The music seems to be difficult and the writer very seriously doubts if the average child can master it. Many golden threads of truth and beauty run through this work, yet the cardinal principles of Spiritualism do not seem to be emphasized or brought clearly into the view of the student in my judgment. Prayers, invocations, benedictions, christenings, etc. may be parts of Spiritualism but the writer has never considered them so, hence the inference that I have advocated such a theory is without foundation.

That the decline of the lyceum is largely due to the lack of spiritual instruction the writer still asserts. The Lyceum Guide now under discussion is full of thoughtful suggestion, but not one child in 20 under the age of 16 years can grasp such weighty questions as the following: "What is a reform?" Answer: "The re-adjustment of the conditions of life, bringing them into harmony with the higher needs and aspirations of humanity." Second: "What is the principle of the religion of use?" Answer: "That all its rights and ritual must be such as minister to the welfare of humanity." Third: "Recall the duties of children?" Answer: "Punctuality, order, attention, diligence and earnestness, subordination and obedience, kindness and self-restraint." These questions are taken at random, but are typical of all the questions in the book. The language is as clear to a six year old child as the most difficult problem in Euclid can possibly be. In fine, the lessons given in the average lyceum guide, not referring to Bro. Tuttle's or any particular book alone, would be difficult for men and women of mature years to grasp at first sight, let alone children.

In many of the Lyceums visited by me, Spiritualism has never been mentioned during the entire session, nor one word uttered which would reveal to an average child's mind that there was such a thing as Spiritualism in existence. Not even the scientific and philosophical, let alone the religious aspect of Spiritualism, were mentioned. In some places it seemed to be the aim of the lyceum leaders to make the lyceum a side show to a theatre or vaudeville performance for the enjoyment of the curious. Recitations, calisthenics, marching, and singing are of value and should be given an important place in our Lyceum teachings, but they are not all we have to give the child. The immanent spirituality in

nature, the nearness of our loved ones to our hearts and souls, the beautiful truth of immortality, the all-compelling must of an enlightened conscience, and the necessity for being good and doing good, should be emphasized over and over again. In other words, our Spiritualism should be something more than a top story to Materialism, however attractive it may be and semi-scientific it may appear.

Brother and Sister Tuttle are friends of many years standing to the writer and he knows they are truly devoted to Lyceum work. The best criticism that can be made upon their lives is their devotion to the Cause of Spiritualism as they understand it, hence nothing of a personal nature whatever enters into this discussion on the part of the writer, nor does he wish to stir up any feeling whatever, save that of the advancement of the cause of truth and of our Lyceum. But no one book, nor manual, nor songster, can contain all the truth.

I long to see the Lyceum movement advance, and advance it never can until the teachers and leaders, the song writers and lesson writers, cease to sing and talk over the children's heads and forget to bring out the hidden meaning of the most common thing in life: to impress upon the plastic minds of the young the fact that Spiritualism is something real and tangible rather than an incomprehensible etherialized something in which they have no part or interest. Object lessons, practical applications of spiritual thoughts, and less talk upon metempsychosis, metaphysics, Christian Science, Theosophy and other abstruse and incomprehensible topics, and more of the thought that our fathers and mothers, sisters and brothers, dear ones all, are ever near us striving to guide, cheer us and to make our lives happier and brighter by their angelic presence, would be more in keeping with my conception of what the Lyceum ought to be.

In conclusion, let me say that I have always advised all questioners in regard to the best lyceum work, to purchase and use The Tuttle Lyceum Guide. This fact does away with the idea of my opposition or antagonism to it.

H. D. BARRETT.

[Our space is too limited to devote any more to the discussion of this question now.—Ed.]

Hunger for Knowledge.

TO THE EDITOR:

The JOURNAL continues to improve. Its form, together with the excellent material on which it is printed, make it convenient for handling and binding, which from the excellence of its articles, should be done with every volume.

My labors in New England closed at Payne Hall, Boston, on Dec. 20. My work during January kept me in the vicinity of Philadelphia, (the scene of my late Vanity-Fair experiences). Through February and March I will occupy the platform of the Band of Harmony, the new Spiritualist Society of Grand Rapids, Mich., as

lecturer and test medium. I will serve the First Society of Buffalo, N. Y., during May. This will be my first visit to the West for some years, and before my return to the East, I propose doing some work in Chicago and vicinity.

The inborn hunger for immortality that permeates the spiritual being of men, cries loudly for something more satisfying and enduring than the dry husks of a belief that offers nothing better than utter annihilation for all man's intellectual possibilities after the change called death. As the accumulator of material capital must have in view some prospect for its future usefulness, after all the trouble he has had to get his money, so must he who acquires intellectual treasures have in view some possible use for the store of ideas he has laid up during the years of material life. Such capital will find many opportunities for investment in the spirit world.

My address will be till further notice, Cape May, N. J.

THEODORE F. PRICE.

The Creative All-Power.

TO THE EDITOR:

Allow me to congratulate you on your brave labors through trials, to victory; also on the tenor and purity of the JOURNAL. My best wishes for the prosperity and continuance of the same are yours.

The New Year number which is especially fine, I appreciated throughout, but my attention was particularly drawn to the lecture by Ernest S. Green.

In some respects, it is very like to that which I have through my spirit teachers and so like their method of speaking through me, except that the terms employed differ considerably. In the instructions given me, the Wise Spirits spoken of by Mr. Green, are called the Creative Masters or Creative Compact. Instead of Alecyon, they call the centre and summit of Intelligence, simply Zion. I have been taken thither in spirit to behold it—a country beautiful beyond description, and was admonished by my guide, to observe well the circular group of mountains with the great plateaus and lovely scenery between them. It is a vast country and represents the seven dominions of the seven chief Creative Masters. I have been instructed also in regard to the Spirit of All-Power and Wisdom who rules supreme over all things.

On one occasion I was taken in spirit to behold this Omnipotent, Omniscient One, and never shall I forget the joy that thrilled my being as I cried out, "If he is God, he is my Father, and I am his happy child!"

My guide said I could make a request and it would be granted me even by this All-Power. Without a moment's hesitation, I said, "I desire to learn the wisdom of the wise and understand their ways." Said my guide, "It is granted, and well it is that you did not ask for riches or fame, which would have been granted; they are perishing, but true wisdom abideth forever."

As I gazed upon the Supreme One, the Perfect Spirit in semblance of man, it dissolved into out-flowing rays of light which signifies, life, love, wisdom, power, strength, justice and mercy. These attributes were clearly marked in the light streaming forth and they are framed into language by those Wise Spirits forming the Highest Congress, and sent forth into all worlds. At the out-going of this light the seeming Personality dissolved into its creations and as the waves of light returned they again formed the Perfect Being. This process was continuous, and I marvelled, because the object lesson granted me then and there, left with me the powerful conviction that it is not a spirit who from that centre ruleth all things supreme, but the Spirit in whom all things live, move and have their being—not a real person, but the Divine Essence of all that is in the Universe, centred in that form, and it matters not if it be called All-Good or God. It is the power from which all power flows. It is the light which into all worlds goes.

I have also been taught this: That each separate system has its own government under a wise spirit congress which receives its wisdom from the one Spirit or Central Source. From that source issues the momentum of all systems and their governments.

The primeval beginning have been shown to me and also explained. On these subjects there is much to say and to write and by comparing that which is given through different mediums, a better general understanding of these things will result.

Mrs. M. KLEIN.

Van Wert, O.

Mrs. Annie Lord Chamberlain.

TO THE EDITOR:

In publishing my letter on page 72, the place from whence it came was omitted, which I regret on account of our local mediums who were mentioned—as it may be for their benefit to be more widely known.

Mrs. Morrill is speaking for the National avenue society and was called here twice in one week to attend funerals. Mrs. Clark is doing good work in healing.

Mrs. Chamberlain is gaining strength and walks several blocks, with only a cane, and holds a musical circle for a small number, several times each week, and will remain this month.

San Diego grows more beautiful daily from the abundant rains.

I hope all the good thoughts and wishes for you will be realized.

The best of good wishes for you all.

L. M. DELANO.

San Diego, Cal.

Miss DeLano omitted to write San Diego on her letter and it went through without notice. Mrs. Chamberlain also writes this concerning the wonderful treatment given to her by the guides of Mrs. R. C. Clark.

FRIEND NEWMAN:—My improve-

ment in health is due to Mrs. R. C. Clark. The spirits brought us together. The two medical bands are in perfect harmony. I have no doubt if we could remain together that great good would result.

ANNIE LORD CHAMBERLAIN.
648 Logan Ave., San Diego, Cal.

Missionary Work.

TO THE EDITOR:

The necessity for missionary work grows stronger and the executive committee of the N. S. A. decided to act immediately, and the services of Mr. E. W. Sprague, of Jamestown, New York, have been secured for a brief period for this important work.

During the month of March he will labor exclusively in the State of New York, in the interest of the State Association to be organized there early in April. He will visit all the societies now in existence in that State and will organize as many new ones as possible.

Parties residing along the several railroads in the Empire State are requested to correspond with Mr. Sprague, 520 Chatham street, Philadelphia, or with Mr. Frank Walker, State Agent of the N. S. A., Hamburg, New York.

The friends in New York State will be asked to entertain Mr. Sprague while in their respective communities, giving him the privilege of soliciting donations and of receiving the proceeds of the collections taken at the meetings, and the payment of his travelling expenses, one way, from the place where he last spoke. His railroad expenses will be light because he will arrange dates in places as close together as possible in order to do the work required.

He will be expected to speak twice every Sunday and once every night each week during the entire month, and wishes dates made accordingly. Friends in other States, especially Ohio and Wisconsin, wishing Mr. Sprague's services after the month of March will please correspond with Secretary Woodbury in Washington. Other missionaries will be employed as soon as funds will warrant.

Contributions are respectfully solicited for missionary work, which should be sent to Francis B. Woodbury, 600 Penn. Ave., S. E., Washington, D. C. H. D. BARRETT.

Dictionaries.—We have one copy of Webster's Unabridged Dictionary, 1650 pages which we offer for \$2.00, delivered at the express office here. Original price \$12.00—also Worcester's Unabridged for the same price.

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Los Angeles Notes.

Society meetings held for the election of officers are usually of little interest to the public, but the Harmonial Spiritual Association of Los Angeles had such a meeting Sunday afternoon, Feb. 6, which was an exception to the rule. It was opened with an invocation by Mrs. Maude Freitag, whose pleasant face all were glad to see again. Then W. C. Bowman gave a brief address on "Organization," saying that although he believed the Spiritualists of Los Angeles might be a power for good if they could cordially unite and work together in harmony, yet, if it is the purpose of the angel world to keep Spiritualists divided so that their progressive ideas may not become crystallized into a creed, and spiritual growth thereby hindered, he gladly acquiesced in the wisdom of temporary division; but after Spiritualism has made its way into the churches, and has spiritualized our institutions of learning as well as of religion, there must follow a harmonious union of the better elements of society, and the world will enter upon a new era of progress.

Dr. N. F. Ravlin, having been deputized to present to the society a charter from the State Spiritualists' Association, took occasion to refer in complimentary terms to the president, Mr. S. D. Dye, under whose administration from its inception the society has grown until it now numbers 400 members.

After appropriate remarks on the Mission of Spiritualism, Dr. Ravlin gave a brief history of the Harmonial Association, of the faithful service of its president and officers, of the prominence which has been given to phenomenal Spiritualism on its platform, of the instability which usually attends the building up of a society on phenomena, the attendance being irregular and dependent upon the attractiveness of the various mediums engaged. The managers of the Harmonial Society have felt compelled to make tests a prominent feature in order to pay expenses, but although tests draw crowds of curious inquirers, and doubtless do much to attract attention, they do not cement into harmonious organization earnest men and women who are seeking to live the higher life that true Spiritualism teaches. To do this we need the philosophy as well as the phenomena of Spiritualism. Not alone this society, but nearly all spiritual organizations need to be brought on to higher ground, and to accomplish this we should not depend upon the exertions of one man or of a few persons in any society, but all the members should endeavor to assist in the work, and then by union with the State and National organizations, we may, as Brother Newman says, become a power for good.

Then, turning to Mr. Humphrey, who acted as chairman, (the president, Mr. Dye, being confined at home by illness) Dr. Ravlin added: "I therefore present to you sir, as chairman, this charter from the California State Spiritual Association. It means work

for this society. It means sacrifice. It means the establishment of a financial basis of operations. It means a provision for emergencies beyond the dime taken in at the door. Let not the members of this Association think for a moment that they have discharged the full measure of their responsibility when they pay their ten cents and come to hear a few skeptics receive tests. There is no work, no sacrifice in that. You do not need any corporation to do that. This charter means responsibilities to be met—a putting of the shoulder to the wheel. It implies a hearty co-operation with the State and National Associations in the contribution of funds to carry forward the work. In short, this Charter means that for once you should take a lesson from the churches whose members are educated to give according to their ability for the various departments of church work. Take it then as your banner, and never allow it to be dishonored in your hands. Seek ever to reach higher levels, and lifting yourselves into the clear azure of spiritual unfoldment, go forward in the great work that lies before you."

A business meeting was then held, Mr. A. E. Humphrey, chairman, and W. N. Slocum, secretary, and the election of permanent officers of the Harmonial Spiritual Association was declared in order.

Mr. S. D. Dye was placed in nomination for President.

Mr. Ravlin stated that he had been instructed by Mr. Dye to decline the nomination.

Mr. W. C. Bowman hoped the declination of Mr. Dye would not be taken as a finality.

Mr. Ravlin replied that he was told in unmistakable terms by Mr. Dye that he did not desire a re-election.

Mr. Bowman thought it unwise to make any change in case of an officer who had proved himself so efficient and so worthy as Brother Dye. He therefore moved that the nominations close. Carried unanimously, and the secretary was instructed to cast the ballot for S. D. Dye, who was thereupon declared elected. With like unanimity the list of officers was completed as follows: First vice-president, Mrs. Sanford Johnson; second vice-president, Mr. Lyon; recording secretary, E. A. Humphrey; financial secretary, G. W. Swope; treasurer, L. B. Marlette; trustees, Mrs. Ella Humphrey, Mrs. Harriett Perry and Mrs. J. E. Gorham.

W. N. SLOCUM.

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(INCORPORATED 1893.)

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LESSON 8.

Ques.—Did the soul of man ever have a beginning like his body?

Ans.—The ego, or individual soul, is a manifested idea of Infinite Mind, a product or child of Being, which we conceive Infinite Spirit to be.

Q.—How do you make it appear that the soul had no beginning if it is the child or offspring of the Infinite?

A.—Our highest concept of Being or Spirit is, that it is omniscience, omnipresence and omnipotence, consequently Being must involve within everything prior to the manifestation of the person or thing which we call birth. An oak could never come into existence if it was not preceded by an acorn, and that acorn by an idea in the mind of the Infinite.

Q.—Can you make it more clear that the individual soul never began to be?

A.—Perhaps I can. No one can think of the All-Knowing Spirit as ever acquiring knowledge: for example, you could not think of a problem in mathematics, be it simple or complex, that existed outside of the principle, and at a given time was put into it. The problem must always have been in the principle. No manifestation of an individual or thing could ever be made, if it had no being before it was made.

[The teacher can make this abstract idea very plain to the mind of a child by taking a perfect apple and cutting out a small portion in the presence of the class, and then ask if he could show them the fraction of an apple if it had never been in the apple before. It is only the form of the fraction that is brought to their perception and consciousness and not the substance of the fraction. The fraction previously existed, but the form of its expression had a beginning to the consciousness of the creature. So you can show that each individual soul is co-existent with the Infinite Mind, was always in that mind, and always will be, for Omnipresent Being can never lose anything that lives within itself. Question: Can you see by this line of reasoning that man can prove to himself that he must be immortal?]

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I draw from this beautiful picture
That weaves from the sunshine fair
O'er the landscape rich and golden,
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Coquetting with the milk-white lilies
That sprinkle the vale below,
And the vines on the upland hedges
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From her hills and mountain scene,
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From starry heights above,
And my troubled heart grows still
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Love's mission to fulfill
As the days grow rich and old
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He has dared not to gaze at earth's baubles
That glistened below at his feet:
He hears not the shouts and the plaudits
Of the gay throng in the street.

He hears not the praise of the people
For they crown an earthly fame;
They clothe a Barrabas in purple—
They bow to an earthly name.

He hears not their jarring and faction—
Mad slaves of a madder law—
For he bears in his heart the triumph
Of a conquest they never saw.

He fought alone in life's battle,
And valiantly won—and then
Went forth with the crown of the victor,
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The adoption of this Company's system of construction by the United States Government, or any Foreign Government, or by any one of the large cities in America or Europe will cause the stock to rise above par (\$100) immediately.

The most conservative investors, old shrewd bear operators on the stock exchange, have bought this stock and confidently predict it is sure to pay large dividends and sell at over \$200 a share as the Railway and Dock Construction Co. commence business under much more favorable conditions than did the Bell Telephone Co. whose stock rose from about \$10 to over 110; or the original Edison Electric Co., whose stock rose from 45 to \$3000 a share, or the many other companies owning useful inventions whose stocks rose rapidly in value while paying large dividends to the alert original investors.

Many prominent men in banking, railway and political circles have bought this stock and predict it will pay large dividends and will sell at over \$200 per share for the following reasons:

The Railway and Dock Construction Company controls all the rights, titles,

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Nothing can compete with the indestructible pile in the construction of piers, docks, bulkheads, sea-walls, foundations for bridges, lighthouses, jetties, breakwaters or other improvements in rivers, harbors or on the sea coast.

This pile is an absolute necessity in railway trestlework, as it guarantees safety, and it will last forever, and there is an enormous demand for it.

One defective wooden pile derailing a train causes a loss of many thousands of dollars in lives and property destroyed.

Applications are pouring in from engineers, contractors and railway officials. These men are quick to see the certainty of profit. They are perhaps better able to judge than others, because, 373 railway companies are now preparing to build 20,547 miles of new line. The great superiority of the Railway and Dock Construction Company's system of solid, substantial, indestructible trestle work is causing the demand in this special field.

Estimated earnings from this one source of profit will pay \$7 per share annual dividends—this is equal to 35 per cent. cash dividends per year on stock bought now at present price of \$20 per share.

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\$27,000,000 have already been expended in improving Southern harbors and their approaches.

In projects now under way over fifty million dollars will be spent in improving navigation in rivers, bays, etc., throughout the country on jetties, breakwaters, and other work in which the Indestructible Pile is a great necessity.

The city of New York is spending \$5,000,000 a year improving the city water front.

In a private conversation Hon. J. Sergeant Cram, ex-President of the Board of Dock Commissioners said: "There is an immense fortune in this company's system of construction."

The U. S. Senate Committee have recommended the expenditure of eighty million dollars for the protection of our seacoast. About ten millions a year will be spent during the next eight years.

The United States Government spent about \$10,000,000 in deepening the entrance to the Mississippi to divert tidal action by old style work, which will be supplanted in future by the Railway and Dock Construction Company's system. \$6,000,000 has already been expended on the two immense jetties in the bay at Galveston: they are simply loose rock dumped into the water. Each jetty is about 4½ miles long and forms a continuous pyramid 100 feet wide at the bottom, tapering to 15 feet wide at the top above the water. The

Railway and Dock Construction Company build indestructible jetties of the same size at the bottom as the top and save this enormous waste of stone and labor.

The St. Louis Critic strongly advocates the adoption of this company's system of indestructible jetties to deepen the Mississippi at St. Louis.

To provide additional funds to execute some of this work the company offer 20,000 shares to the public in lots to suit at the low price of \$20.00 per share in order to have the stock quickly taken. There are no ornamental, salaried officials. The money derived from the sale of stock, when not used in profitable construction work, remains in the company's treasury.

Many leading marine engineers and experts say: "This company's system of construction is coming into universal use in building all improvements in rivers and harbors."

As the business in sight is too large for this company to handle alone the subsidiary companies now being organized in the principal States each pay a certain amount in cash and one-third of their capital stock into the Railway and Dock Construction Co.'s treasury. In addition to large sums in cash the company will receive about \$20,000,000 in securities in this way, on which dividends will be paid from the earnings of the subsidiary companies. These dividends all go to the holders of Railway and Dock Construction stock.

With a large surplus and an ample cash working capital the company will hold assets of \$200 per share for each share now offered at \$20, when all details are completed.

Application will be made to list the shares on the stock exchange.

Owing to the financial depression and uncertainty before the election the Railway & Dock Construction Company would not accept numerous contracts for work amounting to about three millions of dollars. They were offered first mortgage bonds in payment but the bonds could not be sold at that time in New York or London at satisfactory prices. English bankers are now negotiating to place a large block of Railway and Dock Construction stock and apply for an official quotation on the London Stock Exchange.

Among the stockholders are Geo. W. Dunn, Esq., banker, New York; Eugene Harvey, Esq., banker, Philadelphia, Pa.; R. A. B. Dayton, Esq., counsellor at law, New York; George D. Hilyard, Esq., contractor, New York; G. A. Hayunga, Esq., capitalist, New York; R. M. Stanbrough, Esq., capitalist, Kingston, N. Y.; C. E. Harwood, Esq., cashier Rockville National Bank, Conn.; J. Deyo, Esq., cashier Huguenot Bank, New Paltz, N. Y.; W. A. Childs, Esq., of the Calumet and Hecla Copper Company, Calumet, Mich.; George B. Shellhorn, Esq., receiver, Montgomery, Tuscaloosa and Memphis Railway Co., Montgomery, Ala.; Y. Carryer, Esq., of the Canadian Pacific Railway Company, Field, B. C., Canada; Howard Swineford Esq., insurance, Richmond, Va.; S. J. Gifford, insurance, Dunkirk, N. Y., and other gentlemen of high standing in financial, railway and political circles.

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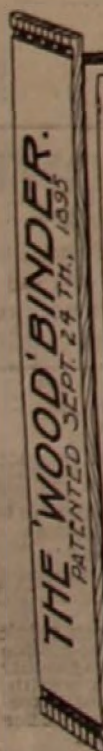
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